

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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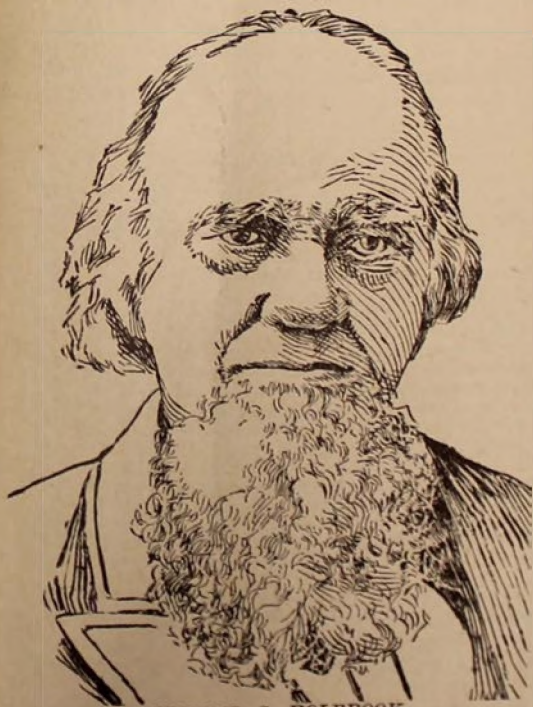
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No. 51.

JUDGE EDMUND S. HOLBROOK.

This veteran jurist and writer passed to the other shore, at the ripe age of 81 years, from his home in Chicago, Ill., on Nov. 7, 1897. This closes an active physical career devoted to literature, law



EDMUND S. HOLBROOK.

and the spiritual philosophy. He was a veteran of the Mexican war and during the past 50 years resided in Illinois.

It was at his residence that the present editor of the PHILOSOPHICAL JOURNAL witnessed almost the first manifestations of physical phenomena that he had ever seen—over a quarter of a century since.

The Chicago daily papers gave prominence to his passing away. The *Daily Chronicle* of Nov. 8, contained the following notice:

"One of the oldest and best-known attorneys and writers in this country, ex-Judge Edmund S. Holbrook, died yesterday morning at his home, 4441 Champlain avenue. With the members of his family and a few friends at his bedside the venerable jurist passed away at 2:30 o'clock. His end was quiet and peaceful, and the attending physicians give the cause of death as that of old age alone. For two months past he had been ill, but managed to move around the house and even take a short trip downtown until Monday, Nov. 4, when he was obliged to take to his bed. From that time he gradually grew weaker, and when he was told he had but a short time to live, he bade good-by to his family."

Dr. Thomas, of Chicago, conducted the funeral services at the family residence, which were attended by a large number of the old citizens. The burial at Oakwoods Cemetery was private. Judges Tuley, Shephard, Wallace and Bradwell, Daniel Evans, J. Steils, and Willis M. Hitt were the honorary pall-bearers.

One by one the old war-horses of Spiritualism are passing to the other shore to join the great majority, where the angels await them "at the portals."

MIGHTY TEST OF CHARACTER.

I design right here, to declare myself emphatically in favor of spiritual circles, as a prime factor among Spiritualists intent upon learning wisdom from on high. How? by cultivating the impressional and intuitive powers, as well as the still more tangible phase of direct communication, in the conscious, as well as unconscious trance. Those who have "outgrown" the circles, and have conceived a strong prejudice against an occasional unconscious trance, are as I apprehend the case, living far in the rear of their privileges.

We often read phrases like the following:

"Seeking phenomena in circles;" "drawing around us that class of spirits;" "failing to grasp the transcendental phases of this grand philosophy;" "the sublime wisdom of the higher heavens," etc. Now it is an easy matter to prate familiarly about leaving the first principles and going on to perfection; leaving the phenomenal work for those who need it; "but as for us who are advanced in scientific culture and philosophic attainment, we want something higher, and better suited to our stage of advancement."

It causes me to think of Cora L. V. Richmond's account of "John Wesley's search for heaven," which I recollect reading several years ago. He was permitted to soar from sphere to sphere, and above, in the transcendent brightness, and the dazzling glory, each succeeding one, surpassing the rest. The effect upon the stranger, however, was external. It failed to give him that satisfaction that his soul craved. And the farther he went among these scenes of glory, the more lost and forlorn he became; until in despair he cried out "what's the matter? Why does this sublime grandeur and glory fail to give me peace and comfort?" Just then a missionary spirit approached him, and pointing earthward, directed his eye far down amid the scenes he had left below, saying, "Go! seek amid struggling mortals, where distress and privation cry aloud for sympathy and aid. There in the path of duty learn the way of peace, and find rest and refreshment for your weary and hungry soul."

Now what was the matter with Wesley that he wandered in vain among those spheres of the higher heavens with all their resplendent glory and dazzling brightness? Is not the question already answered? Was he not as a matter of fact, troubled with the same disorder that afflicts you and me, dear reader? He had spent all his life telling others what to do, imagining that thereby he would secure the greatest happiness for his own soul in the "eternal world." Preaching instead of doing. This is the fatal mistake of the so-called Spiritualists of this generation. Doing instead of preaching. This is the great desideratum. We need not wait to fly from sphere to sphere, amid the higher heavens and meet some wandering missionary to point us earthward. We are here already.

True, with many of us, the pressure and struggling are against tremendous odds. The same poverty which we deplore in others, in many cases afflicts ourselves, and binds us as it were, hand and foot, in fetters of iron. But we have this grand truth to console us, that is only where much is required at our hands. If opportunity is small for us to use our time and muscle in behalf of the suffering ones around us, lest in doing so we deprive ourselves of food and shelter, there yet remains this that we can do; we can throw our souls' best thought and energy into the task of encouraging others who are better able to go on in the good work.

Besides, how many of the so-called rich and poor among professing Spiritualists have never happened to appropriate this precious gem of thought, namely, that the smaller any act may

appear in itself, the more strictly it becomes a matter of principle? If our opportunities sometimes appear very small, viewed in the light of this grand truth, they become the mightiest tests of all, of our daily growth in character.

THOS. H. B. COTTON.

FATE AND FREEWILL.

"What is to be will be," is a familiar statement with many when something quite out of the common has occurred, and there are many of limited experience who declare that everyone is free—that faith and luck are only superstitious terms. Some again assert that we are destined for a certain end,—following out a definite and defined plan laid out in our genesis—while others maintain that we are all free agents.

Both of these arguments cannot be correct, and yet there may be elements of truth in each. It is usual to consider fate as ill-fortune, doom, or ill-luck,—but this is not correct, for there may also be a fate for good. The word fate is derived from *fatum*—that which is spoken—and in ordinary language means the decree of God by which the course of events is fixed, inevitable, and unalterable necessity—a fixed destiny depending upon a Superior Cause, and uncontrollable by man. Destiny in ordinary language means the fate, lot, doom, or fortune appointed, allotted or predetermined for each person, or his ultimate fate. Crabb thus discriminates between destiny, fate, lot and doom:

All these terms are employed with regard to human events *which are not under one's control*; destiny is used in regard to one's station and walk in life; fate, in regard to what one suffers; lot, in regard to what one possesses; and doom is that portion of one's destiny or fate which depends upon the will of another; *destiny* is marked out, *fate* is fixed, the *lot* is assigned, the *doom* is passed. It was the *destiny* of Julius Caesar to act a great part in the world, and to establish a new form of government at Rome; it was his *fate* at last to die by the hands of the assassins, the chief of whom had been his avowed friends; had he been contented with a humbler *lot* than that of an empire, he might have enjoyed honors, riches and a long life; his *doom* was sealed by the last step which he took in making himself Emperor. It is not permitted for us to enquire into our future destiny; it is our duty to submit to our fate, to be contented with our lot, and prepared for our doom. A parent may have great influence over the destiny of his child by the education he gives to him, or the principles he instills into his mind. There are many who owe their unhappy fate entirely to the want of early habits of piety; riches or property may be assigned to us as our lot.

Probably the above is the best quotation we could give, and with the statement, "which are not under one's control," we entirely agree. But let us examine the subject from an astrological point of view.

As astrologers, we know that each child enters this world under certain limitations, the chief being its environment, which affords opportunity. For the first seven years of the child's life, and often much longer, it has practically no control over its surroundings, and often to a great extent its future depends upon the environment it has fallen into; we therefore judge the child's fate by the Moon, which in true Astrology rules the personality. The environment we judge by the mid-heaven, and

also by the nadir-zenith, these two points being in connection with the parents. But the ego of the child, or the individuality, we judge from the Sun, and from these two factors, Sun and Moon, we may gauge the amount of free-will possessed with which to conquer fate.

It is true that we are fated, but it is fate for good, which is our destiny. We were destined to expand and grow in harmony with the Divine Law.... While we disobey the law, and depart from the high road to love and wisdom, we sow the seeds of discord and come under the Moon's line of fate. Saturn is the reaper, the husbandman who reaps just what has been sown. The whole plan is divine and beautiful. We reap just what we sow, and this is eternal justice. Through ignorance we err, but by experience we gain knowledge, and with knowledge comes power, and with power, liberty.

There is no death, but simply change of condition; but with this change we do not escape the fruits of what we have sown. So in a sense we are FREE to choose between good and evil, and our choice constitutes our fate.... But directly we assert our personal will, which comes from the Moon, and go against the law of harmony, then we come under what we call a cruel fate, and suffer through this inharmony and rebellion—and so in truth we suffer from ourselves, and when we rise above the lunar influence and stand with the glorious Sun o'erhead, and the Moon beneath our feet, we have then become wise, and rule our stars.

We have all now reached that stage where we must choose for ourselves the path we shall tread, and we may work for the Sun or the moon, and with each birth, if we progress, we shall place our Sun higher and higher in the heavens and come more and more under its power, which is a power for good. We cannot cheat our fate; eventually it will overtake us, for the Moon resides in a house of fluctuation, while the Sun is fixed; and what we fail to accomplish in this life will be woven into the web of destiny and meet us in the time to come, and so NOW is the day of salvation; NOW is the time to resolve to conquer fate and sow the seeds that will bloom into perfect fruit in the future; NOW is the time to put the Moon under foot and merge the personal into the Divine Will; NOW is the time to extricate the mind from the plane of the senses and elevate it into all that is refined and beautiful, and thus escape the hell of worry, misery and sorrow.

Oh! student of this wise philosophy, whose destiny is in the skies; that he who runs may read, this is the true Astrology which teaches us how to conquer fate! This is the wisdom which shall quickly set us free!—it points the way to peace and rest. As we rise to the surface of the lunar waters, all we need is the energy to place our foot upon the step of Mars and rise into the mental plane of Saturn, there to be clothed with the pure white garment of Venus and devote our life to the Great Spirit, and be bathed in the golden light of the glorious Sun: then the wings of Mercury will unfold and swiftly we shall fly to the Uranian heights, where we may attain to that full consciousness of all our acquired wisdom: then our

fate will be one with all those who have sought this love and wisdom; and our destiny will have clothed us with the consummation garment that we all are now seeking under the name of Immortality.—*Modern Astrology*.

THE NEXT PROGRESSIVE STEP.

By Spirit John Pierpont, through the organism of Mrs. M. T. Longley.

The spirit of the age is that of progress. A spirit that is manifested in every department of human affairs and in every line of human thought. Conservatism and Liberalism meet, and the vantage ground is gained only by that side and power which is vitalized by the spirit of the age. We do not decry or deny the value of true Conservatism which, in its essential principles, holds fast to all that is of good, of truth, or of worth in existing institutions, or in past records and traditions.

Such conservatism is worthy of its name, in conserving all that is of usefulness to mankind, but a conservatism that is opposed to liberalism, to progress and to the advance of truth, and which only holds for mankind the fossilized traditions and customs of a by-gone age, is rather an hindrance to human advancement, and a foe to human happiness.

But in the progressive march of the age, all such old foggyism must be left far behind and the great army of human thinkers who are borne onward by the power of the spirit will have no time nor desire to dally with aught that tends to hold them to the decaying systems and crumbling ruins of error and fear. The world is moving on, and neither layman nor priest can stay its march.

Spiritualism, as a grand revelation of immortal, individualized, sentient life came to earth less than fifty years ago; came and planted its beacon lights over all this land and across the sea. Its advent marked the progress of an era of revelation and of thought that was destined to quietly but surely revolutionize old forms and systems of worship, of opinion, of custom, and of existence itself.

Before its coming man held tenaciously to the past, contented to think as his fathers thought, to do as his fathers did, to dread innovation, to shirk investigation, to shrink from inquiry. Man regarded death then as an evil, and the tomb as the horror of darkness into which he must go and remain until the final day of all the earth.

In the old days, ere Spiritualism turned on the light and revealed all the errors and fallacies of custom and opinion that prejudice and folly and error had fastened upon human beings, woman was regarded mostly as a chattel, slave or plaything for the sterner sex. As an equal, few men regarded her, as a creature of strong brain-power and of intelligent ability for the accomplishment of works that would tell in the history of communities and of nations, men refused to consider her. In the sick room, the hospital, the Sunday school, the church social, the home and the nursery, as nurse, devotee, worker, teacher, wife and housemaid—all honorable positions and not to be decried—she was conceded her place. But as physician, artist, preacher, lawyer, or as a laborer in any of the professions and fields of activity now

open to her, she was denied a position or an opportunity to reach the world.

Since the advent of Spiritualism all this has been changed. The spirit of research and of enquiry is abroad. Human beings dared to think for themselves. Tradition and custom are handled without gloves, and weighed for their true worth, and unless they contain the elements of truth, of usefulness and stability, they are relegated to oblivion. True, there are spasmodic attempts made by the bigots and the non-progressionists, now and then to stay the tide of research, and to block the car of progress, but these efforts to hold the world back are futile, and they eventually react in disaster upon those who put them forth.

Woman in the present day is showing her talent, expressing her capabilities, and developing her genius; as physician, surgeon, preacher, lawyer, artist, mechanic, inventor and scientist. She is taking her place in the world and holding it well, and man, as a class, looks on and wonders to find that she has so much more in her head and soul than he ever dreamed.

Humanity has taken many progressive steps within the last half century. What is to be the next progressive step in the history of mankind? Spiritualism is here, what does it portend? Before another progressive step can be taken there must be some clearing away of old debris, and an adjustment of the new lines of thought to the facts that have been revealed to the race. The accumulations of centuries have not yet been all disposed of nor will they be when the Twentieth century dawns, but the clearing work must go on through the years, until errors and superstitions, follies and crimes have melted away before the light of knowledge, of wisdom and of Truth. Before this work shall all be accomplished many progressive steps will have been taken by the world.

To our mind the next essential and vitalizing progressive step will be made by Spiritualism itself through its active and conscientious agencies on earth. This will be two fold in its character and consisting of an able and utter confusion and defeating of its enemies without its ranks, who in the name of theology, science or materialism combat its claims and belittle its worth, and this can be accomplished by Spiritualists organizing for active work, harmonizing their forces, and collecting and presenting their facts in a proper manner to the world. "Eternal vigilance" must be maintained in this direction and every onslaught met by persistent and dignified rebuke and rebuttal.

The other part of the two fold work to be done by Spiritualism in its progressive step—a step that when taken will prove to be a step of progress for all mankind—will be within its own ranks and will consist of a thorough weeding out of the false lives, the charlatans, the fakirs, and the lawless elements that infest it and who are a curse to all things that they besmirch with their unclean touch. And this cleansing and purging process must and will take place, whoever may be wounded in the fray—for truth must ever maintain against error, knowledge against ignorance, wisdom against folly, and right conquer over wrong.

Spiritualism *per se* is clean, noble, uplifting, full of exalting power. It is the grand ship of Revelation that bears its glad tidings of great joy to a waiting world. The barnacles that cling to it are unsightly and unworthy a place by its side, these must be stricken off and left to founder in the dark waters of oblivion to which they belong. In the next progressive step this will be accomplished and the whole world will rejoice at the defeat of falsehood and the unmasking of fraud.

THE SOUL'S TRANSITION.

In the dim silence of a lonely night
A human soul went forth and sped away.
Leaving its earth-form, it rose from sight
To catch the odors of immortal day.
So swift it sped no open door
Gave egress to the departing soul,
Yet doors and walls melted dew-like—
The restless power of its control before.

Heavy with grief, their sorrowing, tear-dimmed eyes
Saw but the shadow fall, and knew not how,
A spirit form, radiant as heaven's sun-lit skies,
Could its new birth with life endow
To break from sickness earth's grievous bands
That held it so long to slavish dread,
And joyously reached up to outstretched hands
By loved hallowed spirits led.

Time could not fetter its immortal part;
Earth lost its hold and ceased to be;
Divinity succeeded, and with trembling heart
It touched Eternity!
Out of its bondage of sin-sick feeble clay,
It passed on its journey all alone.
Swifter than light it sped away
Into the great unknown.

Through space and sky and viewless air
The spirit rose from out the night,
Leaving no footprints nor weight of care—
Only a luminous veil of light.
Alas! sad hearts, ye wait the morn—
The grey light streaming far away;
The spirit you mourn has met the Dawn—
The soul's immortal Day.

Summerland, Cal.

BISHOP A. BEALA.

CALLED BACK TO LIFE.

I have read the book, "Mediumistic Experiences of John Brown," with much pleasure, and it reminds me of the many like experiences of my own dear husband in years past, who was a clairvoyant, psychometrist, lecturer and healer. I will relate one of his experiences, which is one among hundreds of others just as remarkable.

The lady who is the subject of this sketch, was a former patient of Dr. Stevens while living in Janesville, but had moved to Milwaukee, and was living there at the time. I cannot give the date, for my memory, with regard to dates, is failing, but the circumstances are correct, I think.

My husband awakened early one morning and said: "I must go to Milwaukee, and that quickly. I don't know what for." He took the first morning train, and on arriving there, went straight to the house occupied by Mr. Nathan Sanborn. As he entered the gate, the city doctor met him and said to him: "Dr. Stevens, you have come too late. Mrs. Sanborn has had the third congestive chill, and is dead. I never knew a person to live through

the third congestive chill." Dr. Steven's reply was, "I have come to save her."

The son met him at the door and said to him, "Dr. Stevens you have come too late, mother is dead." Dr. Stevens said to him, "I have come to save her." As he passed to the room where the supposed dead woman lay, the husband met him and said, "Dr. Stevens you have come too late, Sophia has gone." Dr. Stevens said, "I have come to save her." Many of the neighbors were in the room, whom he requested to go out. Only the husband of the lady remained as witness. He examined the lady who was cold—no breath, no pulse, no heart-beat, but to all outward appearances, dead. He took the cold hands in his, and calling her name commanded her three times to come back. Suffice it to say, in one-half hour, the lady was sitting up in bed eating cracker and drinking tea.

Mr. and Mrs. Sanborn have both been to my house on a visit since that time, and I presume they are alive to-day. As Dr. Stevens left Mr. Sanborn's house with the intention of returning home on the noon train, he was led by his guide into a part of the city where he had never been before, and into a house where a German family lived. In the middle of the room stood a crib with a babe in it, apparently dying, the parents and friends standing around weeping. Dr. Stevens took the babe in his arms caressed it a short time and laid it in its crib, when it looked up and smiled, and lived. These things were published in one of the Milwaukee papers at the time.

OLIVE A. STEVENS.

CHRISTMAS BOUNTY.

At Christmastide the open hand
Scatters its bounty o'er sea and land,
And none are left to grieve alone,
For love is heaven, and claims its own.

M. E. S.

WAYSIDE JOTTINGS.

Since the close of the ever memorable camp season of 1897 at Lily Dale, N. Y., the swift weeks have hurried away with their lights and shades, carrying the records of achievement into the returnless past, yet holding all in the psychic chain that binds the ages in "one eternal now."

The camp closing was full of promise, and aglow with light and love. To us (Mrs. Howe and me) the climax of life's experiences was in the remarkable sittings with the Bangs sisters, July 22, at which we received a perfect life-like picture of our daughter, Maude, executed within three hours, in our presence, in broad daylight, without visible material of any kind with which to do the work. The perfect expression of every characteristic of her features, the life colors and exquisite shadings, and the answer to my mental request, and the absolutely fraud-proof conditions obtaining, make it a perpetual marvel, and supreme delight to us.

A visit to Titusville to commemorate the transition of Henry Keene, long and well known at Lily Dale, Erie, Pa., and Titusville, added also some

bright spots on the page of time, and a Sunday meeting brought old friends face to face, and added new ones reaching for the bread of life on the spiritual tree, and the two worlds echoed each others joys and prayers in the hearts and minds of many.

October found me at Pittsburg, Pa., at the First Spiritual Church, among thinkers, inquirers, believers and skeptics, and with very many choice friends. While there, I met Theodore Price and heard him after my time closed. He gave "platform tests" that seemed to be generally acknowledged, and one of them created quite a demonstration of enthusiasm. His lecture was brief, as time was short, but he got down to the practical, and was well received.

From Pittsburg I touched Smithton, 39 miles east, and winnowed a Sunday through the spiritual screen, with the help of a splendid choir, and appreciative hearers. Rev. Covert of "Anti" fame—the noted medium killer—is known at Smithton. His wife lives but a few miles from there, and—you may guess the rest.

Back to Pittsburg, I shared the hospitality of Brother and Sister Hughes, flitted about awhile and lit down in Titusville, where Brother and Sister Kates were making sunshine out of clouds and memories, hopes and revelations, and voices from the land of silence.

I surprised all, and heard these two preachers shake the tree of life and bring down sweet fruit to hungry pilgrims. A visit to the home of M. R. Rouse, and a rest with ex-Mayor Wm. Bamsdall, and a tender gaze over the valley of years, where the life and spiritual glory of Mrs. E. L. Watson had shone resplendent, and where the light of Spiritualism had its noon-time 25 years ago, where Jonathan Watson was known as the ten millionaire; where Jerome Fuller wrought his spiritual magic in many ways; where O. P. Kellogg startled and won the skeptic with his remarkable eloquence, wit and logic, and where now the echoes tremble up the steeples of time, all fell into my spirit with a wealth of meaning and sentiment, sweet, sad yet attractive and prophetic.

From Titusville to Meadville I was the guest of Hon. A. Gaston, President of Cassadaga Lake Free Association and Mayor of his own city. Here is the Unitarian College where ministers are made to order; where Miss Marie Sprague is undergoing her transformation out of Spiritualism into Unitarianism, and, if she is like other clay, we may expect to see her an intellectual divine and a spiritual iceberg; for such is the tendency and influence of that institution. Prof. Barrett and Rev. T. E. Allen are the only exceptions that have come to my knowledge, of all the graduates of that theological school. They may not all openly renounce and denounce Spiritualism, but they freeze it out and silently ignore it. This fact should emphasize the importance of having up-to-date schools under the direction of pronounced and unyielding Spiritualists. From Meadville I reached home Nov. 16, and found Mrs. Howe and Hubert doing well, while I continue to cough the nights away and wearily greet the morning.

LYMAN C. HOWE.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., DEC. 23, 1897.

THE EMPIRE OF THE SPIRIT.

For thousands of years, the establishment of a government of peace and righteousness on the earth has been the hope of men. Prophets and seers, have been influenced by advanced spirits in all ages, to foretell that glad day, when oppression shall cease, and the world's Jubilee should be celebrated, when there would be a noble humanity, a beneficent government, and a time of universal prosperity and happiness. This has been the hope and desire of all nations, people and tongues, when the energies of humanity are economized and the government will be wise and good. Then the people would all be happy and prosperous, enjoying all that skill and knowledge could produce.

What a grand transformation scene that would be—the actual "brotherhood of man." True, man's nature will have to be changed, he must be brought in touch with new mental conditions, and reach the plane of actual knowledge of universal law, experiencing a real transformation of his entire nature and social relations.

This can only be reached by universal development—the culmination of all human experience—the very essence of all human evolution.

This glorious age is coming—the angelic message of "peace on earth, and good will to man" will be realized! That annunciation from "the spheres" will be realized in the coming 20th century. Even now we hear the rumbling of the wheels of progress. The world is ripe for the change. The "grinding" process is going on, and the cries of millions for deliverance are ascending to Heaven! Revolutions are no doubt already preparing, and the reconstruction of society is inevitable. Tyranny and oppression is but goading men on to the crisis. Relief will come,

and whether by bullets or ballots it matters not. The great jubilee will emancipate the toiling millions, and usher in the day of millennial glory.

Church and State must go, at the bidding of the mental force now evolving the new order of things! The corrupt and effete institutions of the past and present, must give way to the on-rolling tide of human progress, and perfection.

Spiritualism, "the stone cut out of the mountains without hands," will break in pieces all the dynasties of oppression, all the musty creeds and dogmas, political and religious, and rear "the Temple of the New," on the ruins of the Old. This is the work of the spirit world and will be accomplished, for the "old things must pass away and all things become new." The New Era of earth, the 20th century, will usher in the glorious future, regulate the affairs and relations of humanity, and inaugurate the great universal commonwealth, by spirit power and spirit inspiration! Then "righteousness shall cover the earth as the waters cover the sea," and humanity perfected and glorified shall rule this world in righteousness.

THE CHRISTMAS FESTIVAL.

Of all the "festival days" in the religious calendar, none has such a strong hold upon the civilized world, whether religious or secular, as Christmas Day. This is no doubt due to the fact that it appeals to the heart—to the generous, loving, universal heart of man. It expands, to include other lives to make them warm, glad and happy. It points commemoratively to the advent of the babe in Bethlehem, as the representative of a new era of the world, now 19 centuries past. It also points suggestively to the advent of a newer era—that of universal human brotherhood—that of the administration of the Spirit, in the affairs of the world—that of exalted manhood and womanhood and all the train of blessings which will follow the uplifting and ennobling of the human race—that of the triumph of good over evil, right over might, justice over wrong, and liberty over oppression—when the "golden rule" shall be fully realized.

The World has long been travailing in pain, awaiting deliverance, and the day we now hail prospectively, is the birthday of the sons of God and sons of men, who "shall rule the world in righteousness, and judge with equity." Then the angelic choir may well chant the song about "glad tidings of great joy"—and "peace and good will to men."

What a contrast with the present selfish and mammon-loving age! Even in prospect we hail it with delight, and long for its realization.

LISTEN TO THE ANGEL'S SONG.

Sweet are the songs the angels sing,
Willingly works their true helping hand;
No sorrow can sadden the message they bring—
A message of love from the dear Summerland.

Spirits of forms we mourned as dead
Are beckoning kindly to hail us again.
Shall we greet them in love, or shall we instead
Turn a deaf ear to their loving refrain?

Are mystical myths of ages long past
More sacred than truths which all may know?
Shall follies of earth be made to outlast
True wisdom with heavenly love aglow?

Children of earth, how can you refuse
A message of love from the lost who are found?
Such a glorious boon why will you abuse
By turning away from the heavenly sound?

As for me, mine ear is straining to hear,
And my heart is enthralled with that angelic song,
Which makes immortality lucidly clear
And gives me sweet peace as I journey along.

Then, hark to that song, O, children of earth:
Hark and be glad for the new day is nigh:
When, righteousness reigning, joy shall have birth,
And Earth be united to Heaven for aye.

Bangor, Wash.

J. MARION GALE.

ANOTHER SPIRITUAL TRIUMPH.

In Middletown, N. Y., Rev. Chas. M. Winchester, had been giving lectures in favor of Spiritualism. Evangelist Geil then denounced it in a caustic sermon. A reply was announced and about 900 persons assembled to listen to it. The Hon. Luther R. Marsh, a law-partner of the late Daniel Webster, occupied the chair, and gave a telling speech in which he proved beyond cavil that the claims of Spiritualism are true, and that the Evangelist Geil was beating the air and showing his own ignorance.

The *Forum*, a local paper, says that Mr. Winchester is an able and fluent speaker, and that his many telling points, at times, roused the audience to the highest pitch of enthusiasm, and adds:

Mr. Winchester has made many addresses in this city, but it is safe to say that at no time in his history has he gained for himself more credit and respect from thinking, educated men, than by his address of last Sunday evening.

DOING GOOD.—This is the time for doing good—not preaching about it, but actually doing it. Read the article by Mr. Cotton, on page 802; and then bless some one by your doing something for humanity. The act will rebound and bring great blessings back to you as well.

JUST THINK OF IT.—One dollar will get the *PHILOSOPHICAL JOURNAL* for three months (13 weeks) into the homes of four of your liberal-minded friends. What better holiday present can you make them?

THE CHRISTMAS TREE.

At this joyous season, we hail the Christmas Tree, with its crop of shining fruit, blossoming almost at the very top, and ripening all over the boughs, clear to the bottom. How sweet are the memories of the past, in childhood's days! How refreshing the thought! This reminds us of what Charles Dickens wrote about his Christmas times in childhood. He said:

Among the later toys and fancies hanging there—as idle often and less pure—be the images once associated with the sweet old Waits, the softened music in the night, ever unalterable! Encircled by the social thoughts of Christmas time, still let the benignant figure of my childhood stand unchanged! In every cheerful image and suggestion that the season brings, may the bright star that rested above the poor roof, be the star of all the world! A moment's pause, O, vanishing tree, of which the lower boughs are dark to me as yet, and let me look once more! I know there are blank spaces on thy branches, where eyes that I have loved have shone and smiled, from which they are departed. If Age be hiding for me in the unseen portion of thy downward growth, O, may I with a gray head, have a child's heart, a child's trustfulness and confidence!

Now, the tree is decorated, with bright merriment, and song, and dance, and cheerfulness. And all are welcome. Innocent and welcome be they ever held, beneath the branches of the Christmas Tree, which cast no gloomy shadow! But, as it sinks into the ground, I hear a whisper going through the leaves: "This in commemoration of the law of love and kindness, mercy and compassion. This, in remembrance of me!"

SPIRITUALITY.

Let us consider how far we ourselves have advanced in spirituality before we have the presumption to dictate how others should live. It is so very easy to mark out the way that others should walk in, forgetting, perchance, that we may need a little advice ourselves. If each individual Spiritualist would study his or her inner self—the secret-self more thoroughly—then there would not be the need of so much good advice that we consider necessary to give others, for by each one living a pure, clean life, the whole spiritual world would be revolutionized.

Why cannot the Spiritualists set their standard so high that the finger of scorn cannot possibly be pointed at them, so that they one and all can say now, indeed, has the truth and reality of Spiritualism prevailed? But we must first become pure in heart, so as to teach others the way, and that they will be willing to hear our words. See to it that while we call ourselves Spiritualists, we become spiritualized. —*Banner of Light*.

He who is good will become better, and he who is bad will become worse; for virtue, vice and time never stop in this material sphere.

The Shaker Indians.

There is mourning among the Indian tribes in Western Washington over the "death" last week, of John Slocum, the prophet of the Indian Shakers. He was sick five years ago, and passed into a trance from which he emerged in three days. He then sat up in bed, his face radiant with smiles and declared he had been to heaven where he saw all good men, both Indian and white, who had died. Everybody was happy there, and he wanted to remain, but his time had not come, and he was ordered to return to earth and convert his tribe.

That same day he began collecting material for the Shaker church, which he soon built at Mud Bay, his home, and now the entire tribe belongs to the church. Frequent revivals were held, when Slocum and his followers would fast and indulge in violent shakings of their heads, arms and bodies as they knelt about the altar. White men called them the Shakers, and they accepted the name.

Revivals.—Bro. D. W. Hull had a good article in his local paper, the *Liberator*, of last week, on "Revivals." He shows that appeals are made only to the selfish propensities, and to be good because it pays. He says:

People are told that there are two countries to which they are journeying, each one the extreme of the other, in happiness and pain. One is a state of endless felicity, the other a condition of endless torture. The first is promised to all who reform their lives; the other is threatened to all who remain incorrigible. We have no recollection of ever hearing any other motive than this selfish one presented. No altruistic purpose, nothing with reference as to how we may benefit and uplift our fellow creatures is ever shown. We are asked to do all with reference to ourselves and with no other object than escaping misery and making ourselves happy in the next world.

Holiday Presents.—We invite Spiritualists to select some of our many books to give to their friends for holiday presents (see offers on page 815). We have over 6,000 volumes in stock, and need the cash they will bring, to print more. So if you buy them, you will not only aid the Cause but also help the JOURNAL.

Dr. C. W. Burrows writes from Michigan: "The JOURNAL increases in value with every number. The poem on page 746 is simply an inspiration from Heaven."

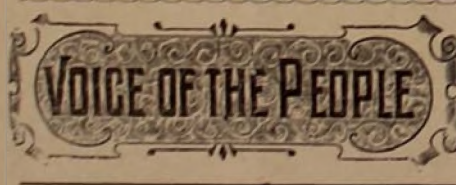
The Reviewer.

American Advance - Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

This volume is a collection of some of the best articles by America's leading minds, including, "Heaven and Hell," by Judge Edmonds; "A Voice from the Spirit Land," by Andrew Jackson Davis; "A Short Sermon on Spiritual Ethics," by Hudson Tuttle; "The Spiritual Trumpet Call," Mrs. Cora L. V. Richmond; "What is Spiritualism," by Prof. J. S. Loveland; "Pre-natal Influences," by Mrs. Brigham; "Man's True Saviors," by Prof. Wm. Denton; "Death and Its Tomorrow," by Moses Hull; "Advance-Thought," by Lucy A. Mallory; "Antiquity of Man," by Ernest S. Green, and 14 other excellent articles. It is just the thing for a Holiday Present to a thinking friend.

The Reader's Shakespeare, his Dramatic Works condensed, connected and emphasized, for School, College, Parlor and Platform. By David Charles Bell. Vol. III., 521 pp., buckram, \$1.50. New York: Funk & Wagnalls Company.

The third, and concluding volume, of this valuable work is now published. The general satisfaction with which the first two volumes of this new edition of Shakespeare were received by readers and educators, and the generous commendation given it by the press, prove that the work was necessary, timely and welcome.



The Y. P. S. I.

TO THE EDITOR:

The Young Peoples' Spiritual Institute is making rapid progress. I am giving its interests most all of my time. The daily enquirers keep me busy replying. But, I want them to keep coming. Institutes are being formed in several places. Those now organized are having enthusiastic meetings.

The Rochester Institute is doing active work and proving to be a great helper of the public meetings. The local Society has leased a hall mainly by the help of the Y. P. S. I., and Ladies' Helping Hand Societies. With the help of the young people and the ladies, the cause of Spiritualism is sure to succeed. We must add to our organized efforts, the opportunity for sociability, personal culture, mediumistic development, intellectual exercise and greater fraternity, in order to have zealous workers and continued interest. All

of that is helped by the Y.P.S.I. For particulars, address, G. W. KATES, 234 Monroe Ave., Rochester, N. Y.

From Dayton, O.

TO THE EDITOR:

The Denton Association was organized to represent Dayton in the great struggle for free-thought. It possesses all the qualities necessary to secure the triumph of the Spiritual cause. When the Society was formed three months ago, under the auspices of the leading Spiritualists of Dayton, hardly any of them expected the enthusiasm and the success that has been attained. The selection of the officers was fortunate. They have, with the assistance of the mediums and an admirable band of truth-seekers, been able to create enthusiasm to investigate the continuity of life.

The entertainment given by the ladies of our Society, at the hall of the Knights of Honor, 111 E street, on Sunday, Dec. 5, and the able address by Willard J. Hull, editor of the *Light of Truth*, Columbus, O., and the zealous efforts of the Society, have awakened the fears of the Anti-Spiritualists. F. THOMPSON, Sec.

Guidance from the Spirit World.

TO THE EDITOR:

Angel guidance is not what the world generally desires, hence they withdrew from the field. If the reader will turn to "Timely Thoughts," on page 392 of the JOURNAL, then to "Due Warning," on page 325, you may get a faint idea or hint of what their departure means.

The Ancient Order of the Mystery of Angel Light—simple human life—responded to the common demand of angel presence and guidance; but learning that the world prefers to be humored in its own notions, instead of being guided out of them, they were discouraged and withdrew, leaving us to toy in our childish weakness.

The pestilential cloud that has hung over us a long time, but was kept at bay by angel power, is likely to manifest soon, which will put an end to the evils that permeate all humanity.

The evils of all past prophetic days are among us, and since we care not to repent by angel guidance, an end of it will be permitted as the spirits of the lower realms incline.

The lessons must be severe for various reasons. The methods which tried Daniel might compare faintly. All we can say is, We slighted them and their offerings, and they politely excused themselves. My remarks seem daring, but time proves all things.

DR. C. E. BURNISH, V. D., V. M.

A Sumptuous Feast.

TO THE EDITOR:

I am a student of the harmonical philosophy, and I find so much that satisfies the ever-longing desire for truth, as to wish that more had the opportunity to feast at the same rich and sumptuous table. J. TILLEY, Los Angeles, Cal.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mme. Young's readings at 605 McAllister street, San Francisco, are creating considerable attention.

Call on old Father Pearson 1474 15th street (near Folsom street) San Francisco. He is one of the old workers, nearing "the portals."

Mrs. R. S. Lillie's lecture last Sunday evening at Scottish Hall called out a good audience, and Mrs. Whitney answered questions satisfactorily.

Dr. M. Muehlenbruch will hold Sunday meetings in California Hall, Oakland, next Sunday, and possibly during January.

Mrs. Lois Waisbrooker will give a lecture at 111 Larkin street, San Francisco, on Wednesday evening, Dec. 22, for the Peoples' Society.

The Ladies' Aid Society will receive old clothing, for distribution among the poor. A postal card sent to the secretary, Mrs. Nevill, 2929 Sacramento street, will get some one to call for anything donated, or any old clothes can be left at Mrs. Drew's, 323 Fell street, San Francisco.

The testimonial benefit given by the Ladies' Aid Society, on Dec. 17, was fairly well attended. The speakers were, Mrs. Sarah Seal, Mrs. R. S. Lillie, Mrs. Waisbrooker, and Mrs. Mayo-Stears; Mr. J. T. Lillie and Prof. Young furnishing excellent music. The addresses were all very interesting, and the whole affair was a success.

W. J. Colville is now lecturing in New York and Brooklyn as follows: New York: New Century Hall, 509 Fifth avenue, Sundays, 3 and 8 p. m.; Mondays, 3 p. m.; Thursdays 3 and 8 p. m. Brooklyn: Clark's Hall, 162 Gates avenue, Sundays, during Free Religious Service, 10:30 a. m.; Tuesdays and Fridays at the College, 497 Franklin avenue, 2:30 and 8 p. m.

A local physician has offered the Ladies' Aid Society to give professional services, for persons in indigent circumstances, who apply to it for assistance. This is a generous act which will be largely appreciated. The president is Mrs. Belle Morse, 533 13th street, and the secretary is Mrs. Nevill, 2929 Sacramento street, San Francisco.

Dr. Coonley held another largely attended meeting at Pythian Castle, 909 Market street, Sunday evening. The subject, "What is Christianity," was a fine address, strictly to the point, and just what is needed to open the eyes of the unthinking. The trance music was grandly beautiful as it always is, and the tests were exceptionally fine. Next Sunday Dr. Coonley gives a phenomenal seance at the same number instead of a lecture.

The Circle of Harmony, at 909 Market street, San Francisco, was made interesting by the recital of an experience by the medium who was unceremoniously thrust into jail by officials who believed mediumship to be insanity or the work of the devil. Many speakers and mediums followed her. A young mining man from Mexico contributed freely to the maintenance of the meetings. Being a speaker and organizer he will participate in the meeting next Sunday.

The Medium's Protective Association held its weekly parlor meeting at the residence of Mrs. Krause, No. 9114 Mission street, Tuesday evening, Dec. 14. The evening was spent in friendly discussion of matters pertaining to mediumship, etc. A strong spirit power was also manifest. The influences were very harmonious; many of the mediums giving tests and messages. It was very pleasant and profitable, and each felt that it was good to be there. The next meeting will be held in the same place, on Wednesday evening, Dec. 22, 1897.

The Oakland Psychical Society held its annual meeting on Sunday, Dec. 12, at 3 p. m., in Fraternal Hall, Washington street. There was a good attendance. Much interest was manifested in the election of officers, and the appointing of committees for the coming year. The names of the officers are, Hon. H. S. Brown, president; S. Penterthy, vice-president; E. W. Roberts, treasurer; Geo. True, recording secretary; Mrs. M. C. Price, corresponding secretary. In the evening a very large and appreciative audience listened to a profound lecture by Mme. Florence Montague, who also answered mental questions and gave some very fine readings.

The Scandinavian Spiritualist paper, *Den Skandinaviske Spiritualisten*, (Minneapolis, Minn.) has changed its name to *Nya Tiden* (The New Era).

Seattle, Wash.

Spiritualist meetings are now being held in five different halls every Sunday for the public.

The Children's Progressive Lyceum, in Denver Hall, has been conducted by Mrs. Esther Thomas for the past two years. It is quite well attended, and the scholars are thoroughly taught in the practical truths of Spiritualism. The Lyceum meets at 11 a. m. A general medium's meeting, held at 1 p. m., is well attended. Dr. Castigay is president. Mrs. Thomas, Mrs. Payne, Mrs. Ferguson, Mrs. Sweeney and Mrs. Chesbro are among the mediums who attend. In the evening Mrs. Thomas lectures under control and answers questions.

In Masonic Temple, Mrs. Mell Spaulding lectures under control every Sunday afternoon at 3 o'clock.

Prof. Louis Williams lectures in Olympia Hall each Sunday evening.

Dr. Addie Swain lectures each Sunday evening in Forester's Hall.

Mrs. S. J. Lenont gives lectures in trance each Sunday evening in Odd Fellows' Hall, following with psychometric readings. Captain Montague

Yates, who stopped over one day on his way to England, stepped into the hall, and received a fine test last Sunday. He was a perfect stranger to the medium.

Eight mediums advertise for business in the dailies.

Mrs. Ada Foye, Pastor of the First Spiritualist Church of the South Side, Chicago, is stopping with her family for the winter at 608 Sixth avenue.

Dr. W. O. and Mrs. C. A. Lovejoy, of San Francisco, are at Snoqualmie Falls on a visit.

Frank T. Way has gone to Alaska.

The PHILOSOPHICAL JOURNAL is the popular Spiritualist paper here, and its subscription list is rapidly growing.

B. A. STEPHENS.

Seattle, Dec. 13, 1897.

We speak of a merry Christmas
And many a happy New Year,
But each in his heart is thinking
Of those that are not here.

—LONGFELLOW.

The San Francisco News Letter has published many beautiful Christmas editions, but the issue for 1897 will be far superior to anything ever before accomplished. The number consists of 100 pages of excellent literary matter, and 25 engravings drawn especially for the number by the best local painters. It is a handsome contribution to the Holiday literature of the year, and will be prized by every lover of the beautiful, in art and literature, at home and abroad. Mailed to any address in the United States by the Publishers for 15 cents a copy.

See our Book List on page 815.

Dr. Coonley, independent slate-writer, clairvoyant, musical medium, holds seances Tuesday and Friday evenings. Developing circle, Thursday evenings. A special ladies' seance Thursday at 2 p. m. Admission to these seances is 25 cts. Dr. Coonley gives sittings—slate-writing or clairvoyant—daily from 9 to 5.

SHORTHAND BY MAIL.—Free Course.—Kerol's School, Corning, N. Y.

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Zodiac. We have just fresh from the press a new pocket edition of Zodiacal Influences written by that eminent author, Charles H. Mackay of Boston, founder of the West Gate Philosophy. This book contains the twelve signs of the Zodiac with brief delineation of character of all people, with suggestion as to whom you should choose for harmonious association in marriage or business. Other books containing the twelve signs of the Zodiac and similar instructions sell for \$1.00 to \$5.00 each. This book fits the side pocket and is light and handy to carry. Retail for 25 cents. We send it with THE WESTERN WORLD one year for 35 cts. Address, The Western World, 88 Jackson St., Chicago, Ill.

What the Stars Foretell.

Zadkiel, whose almanac for 1898 has just been issued, does not prophesy smooth things for the coming year. April promises to be a decidedly exciting month. The United States will then enter upon an adventurous foreign policy, apparently directed against Canada. At the end of a month "an awkward embroglio" awaits our Government, which, however, will extricate itself somehow, only to have to contend against opponents both powerful and persistently hostile.

In October foreign affairs will again look unpromising. An emeute in Egypt or the Soudan is predicted, and yet more fighting on the borders of India. Almost the only pleasant event predicted by Zadkiel is that some useful reforms will be inaugurated in the Postoffice.

The stars are unkind to crowned heads. The King of Sweden is doomed to death, the Czar's health will give constant anxiety and the German Emperor will be in danger of yet another accident, the nature of which is not indicated by the stars.

Nature Cure, by Marvin E. Conger, M. D., assisted by Rosa C. Conger, M. D. A book of 370 pages, neatly bound in cloth and illustrated, \$1.50. Fine English cloth, marbled edges, \$2. For sale at this office.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the **PHILOSOPHICAL JOURNAL** goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

Clairvoyance, a system of philosophy concerning its law, nature and unfoldment, by J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price \$3.50. For sale at this office.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the **JOURNAL** to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

See our Book List on page 815.

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Societies & Meetings.

Under this heading we insert notices of meetings at **TEN CENTS** per line each insertion. **ONE INCH** (10 lines), \$3.00 per month.

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SECRETARY... JOHN KOCH, 1607 Fillmore St.
TREASURER... B. F. SMALL, 310 Fell Street.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

Society of Progressive Spiritualists,

Meets at 105 Larkin st., San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p.m. every Wednesday for business at 323 Fell st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

MRS. F. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 a.m., in a sunny, quiet hall, top floor, 909½ Market st., San Francisco. All participate in the exercises.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

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Christmas Carol.

The dear old Christmas story,
You have not understood,
Unless you find life, glory,
And know that "God" means good.

There is but one Great Spirit,
And that is love supreme;
We all are dwelling near it;
They only sin who dream.

Awake from sleep and error;
Look up and feel no dread,
For love will banish terror,
As Christ himself hath said.

You need not seek earth over,
To find this beauteous guest,
For lo! the kingly lover,
Lives in each living breast.

ELLA WHEELER WILCOX.

A good Book is thus noticed in
The Two Worlds for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth \$1.50 In paper covers \$1.00. For sale at this office.

Please Remember that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

Mediumship and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

The only "Telegraphic Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.

Dr. J. M. Russell's Microbe Formula cures distempers of all kinds, such as colds, influenza or la grippe, fever and ague, and hay fever, etc. 50 cents. Also "healing balm" for wounds and sores of all kinds. 50cts. —C. ANSON POTTER, Alameda, Cal.

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

Postage Stamps may be sent to this office for fractions of a dollar.

See our Book List on page 815.

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What is more appropriate for a Holiday Present than a Book? We have in stock over 6000 volumes of Occult, Liberal and Spiritual Literature, and invite our friends to procure some of them for their Holiday Presents. Please order them at once, if wanted by mail, or the rush near the Holidays may cause delay.

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